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**SHRI BHARAT DHARMA MAHAMANDAL**  
**AND ITS**  
**ACTIVITIES**

**BENARES**  
**1937**

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# **Shri Bharat Dharma Mahamandal**

AND ITS

## **ACTIVITIES.**

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The entire world is in the grip of unrest. There is a universal discontent, and a desire, for radical change in the existing order of things, is present everywhere. If a comprehensive survey were taken of the prevailing conditions, a gigantic revolution on an unprecedented scale, will be found at work, throughout the living earth. It is mainly based on a ruthless repudiation of spiritual culture and on an undue exaltation of material considerations. Nations are arming themselves at a tremendous pace and it appears that the whole world stands on the brink of a volcano. No doubt all this tumult will in the end, usher in a new era, but we human beings cannot be idle spectators of this potential drama. To us—Hindus, who believe not in the things of the earth—it must be plain that the utter destruction with which modern civilization is threatened, can be averted, if people begin to realise, that something higher than personal comfort and gain, is the ultimate goal of our lives. The chief defect in the present day civilization

lies in the fact, that Governments and the Rulers imagine, that with the introduction of a certain pattern of political machinery, the woes of mankind can be banished. This system of thought ignores the fact, that nations and countries are composed of mortal beings, each of whom has a separate existence and destiny, and the advancement towards real contentment depends on their developing the highest sense of spirituality. When to every individual, comes the knowledge, that greed for power and wealth brings in its train, ruin and devastation to the world, as a single entity, though, for a period the result may be beneficial to a particular country or nation, the problem of removal of the world's afflictions will be solved. It is no exaggeration to state that India alone can put forward and feed this doctrine, because its culture founded on this faith goes back into the hoary past, and has survived so many upheavals in the human history. It lies on us—the Sanatanist Hindus—to participate in the tremendous struggle that is going on, as we being an heir to a civilization most ancient and pre-historic, would be not performing our duties, by assuming a role of a disinterested onlooker. The impending catastrophe will, if not resisted, engulf us all, cause incalculable harm to our most-prized Dharma and throw back the world into an abyss of chaos and disorder. In the heart of every true believer, there must arise a sincere desire, to contribute his mite, towards the preservation



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of world peace and the promotion of general happiness. Attachment to our Rishi-ordained Laws, and the reliance we place in their efficiency against all calamities, demand, that earnest efforts should be made to propagate them, in order that the humanity, at large, may obtain much needed solace, and our most precious treasure of spiritual and moral code may have an eternal existence. The Sanatanists, as a community, lack in cohesion and do not work on an organised methodical lines. Keeping this weakness in view, Sri Bharat Dharma Mahamandal has been, with a far-sighted vision, established as an All-India Association. The following pages will show how this Society is endeavouring to carry out its many-sided activities, and how by the grace of the Almighty it can become a very powerful factor, to serve as a central national organisation of the Hindus, for safeguarding their originality, and how it can be made a mighty medium for doing constructive work for the national uplift of Hindu India, in particular, and how it can serve, as a useful means, for the spread of spiritual culture, in general, based on universal brother-hood for the good of the Universe. By way of an introduction to the status and capacity of the Society, a few extracts are given below from amongst a host of such expressions of opinion:—

I. All the Dharmacharyas, the Heads of Different Sects of Hindu-India, such as Their Holinesses of

Sringeri Math and Goverdhan Math, and others of Sri Shankaracharya order, Their Holinesses of Totadri Math, Nathadwara and Salimabad, and other of the Vaishnava order, granted Edicts, separately, of almost unanimous type declaring :—

“His Holiness is pleased to order that all religious minded persons from the Princes and Chiefs down to the people, should give material, moral and financial support to such a sacred enterprise. According to the circumstances of the times, change is essentially necessary. Therefore from the point of view of the prevailing conditions in the country, the establishment of Mahamandal is to the benefit of all.

His Holiness is pleased to order, every Prince, Chief and person, that they should help the holy cause of the Mahamandal. His Holiness gives blessings for the proper advancement of the religious undertaking.”

II. The Unchallenged Head of Hindu India His Late Highness, Hindu-Surya Maharana Sir Fateh Singh Sahib of Udaipur, Mewar, declared in Durbar :—

“For the protection of the Hindu faith the Mahamandal has done much, and the endeavours that have been made, and are being made, by you for this purpose, will surely prove beneficial, it is hoped. In doing, whatever they could, for the preservation of Dharma, my ancestors only performed their duty, and it is binding on every one that he should according to



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his means, make an attempt to protect his Dharma. Varnashram Dharma alone has saved Hindu Dharma, as has been mentioned by you. Therefore, every Hindu should, always, be ready to propagate and practise it. The task accomplished by Bharat Dharma Mahamandal deserves praise. I hope, that, the entire Hindu Community will co-operate with the aims of the Mahamandal, so that the nation will prosper, by the onward progress of religious and spiritual forces. I pray to the God Sri Ikling Nath, that He may bestow spiritual and religious knowledge on the Hindu community and send success to your attempts."

III. The late lamented Lord Minto the then Viceroy expressed himself in the following terms to an all-India Deputation of the Mahamandal that waited on His Excellency on the 10th March, 1908 :—

"I assure you of my complete sympathy with the views of your Association and I would gladly welcome any opportunity of furthering them."

IV. His Excellency Lord-Irwin on the 5th January, 1927, kindly expressed the same sentiment and said :—

"I feel that it is not so much perhaps a welcome to this sacred city, in which your association appropriately enough has its centre, as a welcome on the part of the whole brotherhood of Hinduism. Let me again assure you of my interest in the aims of your Association and of my readiness to further in any way that I can, the beneficial activities of your members."

V. The Joint Edict of the Kshatriya Leaders and Hindu Ruling Princes viz:—Their late Highnesses of Kashmere, Tikamgarh, Kishengarh, Dungarpur, Sailana, Tehri, Keonthal, Narsingarh, runs as follows:—

“The spread of true knowledge is essentially necessary to preserve Hindu Dharmā. In order to achieve the ideals of Sanatan Dharma, Sri Mahamandal stands in need of the three aids, scholarly, financial and material. Therefore it is expected of every Hindu—be he a learned, a rich or a working person that, he will, so far as he can afford, protect Hindu Dharma.”

VI. The Vaishya Leaders of India viz:—Late lamented Rai Bahadur Nehal Chand of Muzaffarnagar, late lamented Rai Bahadur Baijnath B. A., of Agra, late lamented Rao Bahadur Dharmratna Shyam Sundar Lal B. A., C. I. E., of Etawah, late lamented Rai Bahadur Radha Kishen of Patna, said in a joint appeal:—

“The achievement of this project calculated to lead to the good of the people, at large, depends on the support of the public, which it fully deserves. If the chiefs and well-to-do people only improve, the present system of doing charity, and set aside for such project, even a small fraction of what they give away in charity, we think, it would furnish, the wherewithal for the accomplishment of numerous such projects. We wish the movement all success and shall be happy to do whatever lies in our power to further its cause.”



VII. The leader of the famous Chettiar Community of Madras—Sriman A. L. A. R. Arunachellam Chettair writes:—

“As belonging to a community, so widely famous for their unique religious zeal and devotedness, and being myself an orthodox devotee in my own poor way, I fully sympathise with the objects of Sri Bharat Dharma Mahamandal. I shall always be happy to further its cause in every way.”

VIII. The famous Leader of the Punjab and the then head of the Sikh Community, late lamented Rai Bahadur Sikh-Dharma-Bhushan Sardar Boota Singh, C. I. E., said as follows:—

“I fully agree with all the laudable objects of Sri Bharat Dharma Mahamandal and am willing to become one of its Pratinidhis, and, I hereby, earnestly request our countrymen to come forward to co-operate with this great movement.”

(1) Names of a few of the different departments of the Association are:—

(a) Religious Propaganda Department, (b) Restoration, Department of Religious places, Shrines and Institutions, (c) Sanskrit and Spiritual University Department, (d) Protection Department, (e) Publication Department, (f) Honours Department, (g) Home Religious Culture of Boys and Girls Department, (h) Research and Comparative Study Department, (i) Preachers and

workers Religious Training Department, (j) Yajna and Deva Seva Department, etc.

## (2) DHARMA PRACHAR OR RELIGIOUS PROPAGANDA.

With the help of the workers of the Society, and ex-scholars of its College of Divinity, a net-work of Dharma Sabhas and Local Associations has been established throughout the country. A register is kept of the same at the head Office. Provincial centres have been opened in every Province. Work of Propaganda is being done through press and pulpit. The College of Divinity, *i.e.*, Preachers College has turned out hundreds of preachers for pulpit work. To feed the aims of this department journals and year-book (Maha-mandal directory) are published and other organs are induced to lend the help of their columns. Hundreds of tracts and books have been brought out and distributed free as well as sold for nominal prices.

## (3) DHARMALAYA SAMSKAR, *i. e.*, THE RESTORATION OF RELIGIOUS PLACES AND INSTITUTIONS.

This department has been always directly and indirectly helping the cause of Hindu shrines, temples and Teerthas and other such places. The Society has helped the cause of the four great Maths of Lord Shankaracharya; purchased ruins and site of Joshi Math of Northern India for its restoration; its temples are under re-construction, helped Sarada



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Math and Goverdhan Math to maintain their glory and purity. It is regularly helping such societies as Kurukshetra Restoration Society, Uttara-Khand Restoration Society, Bengal Shrine Restoration Society, Gangottari Restoration work, Patna Sikh Temple Restoration work, etc. This department took special part in the protection of Oriental Culture and Restoration of old educational and religious monuments such as the observatories of Jaipur, Ujjain, Delhi and Benares, as well as helped in the repairing work of several Shrines and Ghats of the Ganges at Benares.

#### (4) SPIRITUAL AND SANSKRIT UNIVERSITY DEPARTMENT.

Since the establishment of this Society at Muttra, it has been trying to establish an India-wide educational institution for the upliftment of the original Hindu culture and Shastric lore. Lately, a nucleus of the All-India Spiritual and Religious Examining University with its Head quarters at Benares, and examining centres in the different parts of the Indian Continent has been formed. Text books are being turned out regularly. Up to date more than 50 Text Books and some other important books of references have been issued while others are under preparation and some in press. Examinations are held every year. Arrangements for religious examinations to be held in all Government Colleges and Schools and for some other

Sanskrit Examinations are in progress. Over one hundred centres at different places in all parts of the country are registered. This department has a Sanskrit journal of its own, published every month.

#### (5) RAKSHA OR PROTECTION DEPARTMENT.

Our "Varnashram Sangh" is a branch of this department. This department is always on the alert to protect Varnashram order from undue interference of Imperial and Provincial Legislatures. Formal protests have always been made to Imperial, Provincial and Indian States Governments in this connection. There is a permanent arrangement at the Head Office to express indignation and disapproval of all legislature affecting adversely the social order and religious sacraments. A notable achievement of this department is the ensuring of a free flow of the sacred Ganges. It is on account of the representation of this Society directly, and through its distinguished Patrons that in the Hardwar Dam, the River Training works have got a permanent way to keep open, an undisturbed and permanent ingress of the holy water there. As soon as it came to its notice, that the flow was totally obstructed in such an out of way place as Narora, the Society approached the central and local Governments several times, with the result that now a free flow is maintained there also. During days of special Hindu festivals the permanent flow at Narora Dam is increased according



to the advice of Sri Bharat Dharma Mahamandal; the list of such festivals are regularly supplied by this Society to the Irrigation Department.

#### (6) SHASTRA PRAKASH OR PUBLICATION DEPARTMENT.

To give a practical and reliable shape to the regular working of this department, the Society, at the time of shifting its Headquarters from Muttra to Benares, established a limited company named "Mahamandal Shashtra Prakash Samiti Limited" in Benares, for printing and publication of Religious literature and sacred scriptures. But due to misfortune of the community, the Company failed, and went into liquidation, the reason being that the workers concerned thought more of their personal interest. Afterwards, in compliance to a resolution passed at the All-India Committee at Cawnpore, another venture was launched viz. a joint stock company named Bharat Dharma Syndicate Ltd. was formed, the founder being late lamented Swami Dayanandji Maharaj, but on account of the same irony of fate of the nation, as mentioned before, it has gone into liquidation under Court's order. Owing to various causes, the chief among them being individual malice and grudge, a regular campaign of misrepresentation was set on foot, by designing persons, on the failure of this adventure, that the said Company and the Mahamandal were one and

the same body. While the truth is, that the Bharat Dharma Syndicate was an altogether a separate concern, registered under the Indian Companies Act. To it, the Mahamandal gave its support and patronage in the hope, that a national publishing house will prove beneficial to Hindu nation, in the long run, and be of use to the Society in the publication work that it regularly undertakes. In spite of these difficulties this Department of Mahamandal has turned out about 100 important books including about 50 Religious Text Books. Its activities are mentioned in Cir. No. 651 and 652.

#### (7) MANDAN OR THE HONOUR DEPARTMENT.

The Mahamandal as the Representative Body of Hindu India has made arrangements to encourage deserving persons of either sex conferring upon them titles, medals, etc., in consideration of their special merits regarding religious spirit, learning in Sanskrit, Hindi and other languages, art in public speaking, classical Hindu Music, Science, Art and meritorious public service. The Honours of this department, are gratefully accepted not only by Princes and people of this country, but also by the learned men of other countries.

#### (8) HOME RELIGIOUS CULTURE.

A nucleus has been formed for teaching Religious culture to boys and girls in the Homes of the



Sanatanists throughout the country by the help of the organisation, through the press and pulpit, by the co-operation of our members, and honourary and paid workers.

#### **(9) RESEARCH AND COMPARATIVE STUDY DEPARTMENT.**

This department, the backbone of the Mahamandal activities, has recovered original Sutras—aphorisms of the two distinguished schools of Vedic Philosophy namely, “Karma Mimansa” and “Daivi Mimansa” which had hitherto been missing. Commentaries of an original character on these two texts, as well as on other existing systems of Vedic philosophies, have been published in Sanskrit, Hindi, English and some other Vernaculars of India in regular series. Several Gitas, Samhitas, original and hitherto unpublished and other works have been prepared and similarly dealt with. Some important philosophical charts have been compiled to make easy, higher philosophical and theological studies.

#### **(10) DHARMA SHIKSHA OR THE PREACHERS AND WORKERS RELIGIOUS TRAINING DEPARTMENT.**

It is a part of the above-mentioned Sanskrit University. The Dayanand Divinity College for practical training of the Religious Preachers and earnest workers of the Society has been established at the Head quarters;

and if active co-operation and monetary help is received it will do great national service to the future generation. The Society is in communication with the Government and Indian States to secure support for this scheme. A series of religious books from the lowest to the highest class have been edited and published.

### (11) YAJNA OR DEVA SEVA DEPARTMENT.

Proper arrangements of Deva Seva have been made at the Head quarters of the Society and on all the principal festivals numbring 35 during the year, special Puja is celebrated. Regular Yajnas are performed in the permanent Yajna Mandap of Mahamandal. Encouragement is given to Vedic Yajnas. At the instance of this sacred department above 150 Vedic and Smarta Yajnas have been performed. At the end of every big Yajna, Vedic scholars of Benares were honoured and encouraged.

### (12) HELPING OTHER WORKS.

The Mahamandal has always considered its duty to encourage every national work in connection with Dharma, religious training, in Schools and Colleges, preservation of cows and cattle breeding, and all such pious undertakings. Lately, the Mahamandal authorities are directly trying to encourage the village uplift movement through preachers and workers and other constructive works of the country, in the interest



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of true education and spiritual culture and of Varnashram Order and Sanatan Dharma. As a counterpart, a Ladies' All-India Society is working for educational and other improvements of the Hindu Womanhood.

### **(13) ENRICHMENT OF HINDI LITERATURE.**

More than 20,000 pages of original Hindi literature have been published by this Department and large volume of manuscripts are in hand for continuing the work. The Encyclopædia of Sanatan Dharma in eight big volumes has been issued. Honourary titles and medals are being regularly awarded every year to the deserving workers in the field of Hindi Literature.

### **(14) HELP TO ENGLISH KNOWING PUBLIC.**

Original books in English throwing light on the spiritual culture and lore of ancient India and its unchallenged philosophy have been published and about 2,000 pages of such are ready for press. A Guide to Benares in English has been published in order to remove the misconception of the foreign travellers visiting India and it is being circulated free every year to the foreign visitors.

### **(15) PAURANIC CULTURE.**

In the present days, the Pauranic culture, which is the backbone of the ancient Vedic knowledge, and principal authority of all Hindu sacraments, is generally overlooked even by Sanatanists, who are a

product of the modern Godless education, and is ridiculed by unacquainted foreign scholars. To counteract such tendencies, the ascetic Organiser of the Society, who is directly in charge of the Literary department, is bringing out a series of Puranas, with chaste Hindi translation and original commentary, demolishing all doubts regarding the real meaning.

### (16) THE TRUSTS.

At the instance of the ascetic Organiser, the Late Maharajadhiraj of Darbhanga created a Trust named (a) Bharat Samrat Trust for providing a permanent fund for the Society, (b) Benimadhopur Trust has been established by the Raja Sahib of Bijaypore, granting a free gift of about 5000 bighas of Agricultural land for the support of our University. The ascetic Organiser has formed three other Trusts, (c) The Bishweshar Trust or Mahamandal Trust for protection of the Building, Library, and Picture gallery of the Head Office, (d) The Annapurna Trust for the benefit of the women's College and (e) The Mahamaya Trust for other educational purposes mentioned therein. All these Trusts are meant for the direct and indirect benefit of the parent Association, the Bharat Dharma Mahamandal.

### THE ORGANISATION.

The Mahamandal has nine classes of members; two Houses to administer it and the All-India Council



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to manage its affairs, and a resourceful Head quarter at Benares to keep this All-India Organisation in working order. Amongst its members and office-bearers are Princes, Religious Heads, Chiefs, gentlemen and ladies of all walks of life.

As it was realised that it would be advantageous to undertake a comprehensive survey of Mahamandal activities, a meeting of the All-India Council of the Society was convened. This was presided over by Dharmalankar Sir Manmath Nath Mukerji, Kt. Ex-Judge, Calcutta High Court. From the proceedings of the gathering detailed below, it will be seen that the purpose, for which the move was made, has been well served. It is expected that now the mission, which the Society has been pursuing so long, has a more bright future before it. However, the colossal task that the Society has set before it, cannot be completed, unless it is favoured with a generous measure of assistance from all quarters.

### SPECIAL GATHERING.

1. Mr. Kaul said a few words about the necessity of calling the meeting. Its importance was well brought out by him, in as much as, he explained that in all the spheres—religious, social and political—there was turmoil and it was in the fitness of things that the Mahamandal, the oldest and the only Representative Association of Sanatani Hindus, should concentrate on building up a solid programme.

2. Swami Vivekanandji Maharaj read out to the meeting the letter of His Holiness Swami Gyananand Ji Maharaj detailing a short account of the Mahamandal activities since its inception and the part he had played in building up the Society.

3. The President addressed the meeting to the following effect:—

The Mahamandal has been functioning for the last 35 years and there could be no two opinions about the fact, that much useful work had been accomplished during this period. Owing to several ventures being taken up, success, in the desired measure, was not achieved in all the schemes, but the main purpose of the Society's existence, as given in its memorandum of Association, had not suffered and not a single pie had been wasted.

In order that the various departments of Mahamandal should proceed on successful lines it was essential that there must be full co-operation between the well-wishers and the sympathisers of the Society, and zealous workers should be found to whom individually or in groups the different sections might be assigned for being worked on proper basis.

The finances of the Society were not in a flourishing condition. The main reason for which was that, of late, the grants and subscriptions were in many cases withheld. Various reports had been circulated that the Mahamandal was mixed up with the Syndicate



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which has gone into liquidation under Court's Order. This had created a misconception in the minds of all who were not cognizant of true facts. Hence if it could be shown, that Mahamandal had been carrying on its activities and was bent on putting its departments on a more stable grounds, there was no reason why the donors who had helped the Association in the past would not, now, come forward with the same assistance. It was, only, needed that the sincere intention of the Mahamandal should be widely published, so that doubts and misunderstandings might be removed.

Regarding the letter of His Holiness Sri Swamiji Maharaj, he expressed the view that it was entirely due to Swamiji's efforts that Mahamandal came into existence, and won a respected name for itself, and had put in a large amount of beneficial work. He then put the question to the meeting, whether it was desired, that the Mahamandal should continue to carry on its activities as in the past and launch on a course of re-organisation. A unanimous wish was expressed that the onward march of Mahamandal should be maintained.

Thereafter the following resolutions were moved and unanimously passed :—

4. *Resolved* : That the University started by the Mahamandal is an unique Institution. It should be fully developed. In order that the purpose for which

it has been established be fully realised a committee of the following persons be formed :—

Mahamahadhyapak Pt. Panchanan Tarkaratna Mahashaya.

Mahamahadhyapak Mahamahopadhyaya Pt. Annadacharan Tarkachuramani.

Rai Bahadur Pt. Madho Ram Sand.

Mahamahopadeshak Pt. Dharmadatt Vedashastri.

Vidya Ratna Pt. Ramesh Dutt Pande, B. A.

Mahamahopadeshak Dharmaranjan Pt. Dhuma-wati Prasad Pande.

Pt. Bal Krishna Mishra, B. A., LL. B. Kavyatirtha.

Kaviraj Pt. Jyotish Chandra Bhattacharya Ayurvedacharya.

Kaviraj Pt. Haran Chandra Bhattacharya Ayur-Vedacharya.

Pt. Awadhesh Prasad Dwivedi Kavyatirtha.

5. *Resolved* : That an appeal calling for financial help in the shape of donations, monthly grants and other similar aid be issued by Their Highnesses of Dewas II, Sailana and Bijawar and Sir M. N. Mukerji and Rai Bahadur Vikramajit Singhji. The Central Government and the Local Government be also approached for providing grants in their Budgets.

6. *Resolved* : That the Udaipur Darbar should be requested, to continue the remittance of the interest on the grant money of the late His Highness Maharana Sir Fateh Singhji Bahadur, and to send early the sum



of the interest accrued up to this date. As has been pointed out in former communications from the Head office of the Society, and by office-bearers, it may be represented, that the Mahamandal as a Society bears no direct connection with the Syndicate—the latter being a separate registered Company. It may also be submitted that for want of funds the most needed activities of the Mahamandal in the field of propagation and preservation of Dharma—noble objects for which the Princely donation was given—have suffered a severe set-back. The Society feels bound to bring to a successful issue all the pious wishes of the late lamented illustrious Hindu-Surya, for the fulfilment of which, the Mahamandal launched new schemes. If by correspondence, no satisfactory response be forthcoming, then steps should be taken to wait in deputation on His Highness the Maharana Sahib Bahadur. Sir M. N. Mukerji to decide the composition of the same.

7. From the connected papers it appears that of the several Dan Patras—Deeds of Gift—received by the Ascetic Organiser of the Society, some have not been given effect to, while others continued up to a short time, and the rest are in operation still.

*Resolved:* That on the basis of the respective documents, all the Darbars concerned should be approached, with the request, that the sum due under the deed, might be graciously remitted and a continuance of the grant money in future be ordered. Due to paucity of money

all the departments of the Society are suffering, and this timely princely aid will be of immense service to the cause of Dharma. His Highness of Dewas II and Sir M. N. Mukerji to kindly interest themselves in this connection so that proper efforts be made to realise the outstanding claims and secure an uninterrupted flow of money into the Head Office. In case it be necessary, a deputation of prominent gentlemen be formed to go on a tour in the States for the purpose of canvassing in person.

8. Thereafter Vedashastri Pt. Dharmaduttji impressed upon the House the present crying need of properly working the Propaganda department, by sending the preachers throughout the length and breadth of the country, which will be better than paper advertisements. The idea was supported by Pt. Ram Kishore Ji Kaviraj.

9. *Resolved*: That in order to bring home to the people at large the principles of our religion in an easy and persuasive manner a chain of Kathas, mostly based on Puranas, be arranged throughout the length and breadth of the country. For this purpose local talent should be tapped, and festivals and auspicious occasions should be utilised, to hold Kathas and Kirtans. In this way persons of all grades, will be in a position, to participate in functions that will contribute to their spiritual and cultural advancement.

10. *Resolved*: That with a view to make known, as



widely as possible, the aims and objects of the Mahamandal and to counteract such baneful influences that undermine the true faith and belief in the Occult world, suitable steps should be taken to arrange an All-India itinerary of desirable gentlemen—paid and honorary—who should by lectures, discourses and personal interviews, stress the undeniable need, that people should in the first instance, understand and realise for themselves, the necessity of studying their religion. An appeal should be issued over the signature of Sir M. N. Mukerji requesting such Sanatanists of eminence and learning who may be willing to give some of their time towards the Dharmik cause. Arrangements will be made to meet their actual travelling expenses either by Mahamandal or the Sabha at whose disposal their services are placed.

11. *Resolved*: That the Upadeshak Mahavidyalaya which has ceased to function in a regular manner should be put on a satisfactory basis so that regular teaching classes may be held and the desirable work of turning out religious preachers and teachers be again started. A committee of

Pt. Dhumawati Prasad Pandey

Pt. Dharma Dutt Vedashastri

Pt. Janaki Sharan Tripathi

be formed to draw up necessary rules and regulations.

12. *Resolved*: That the accounts of the Mahamandal which have not been brought up to date should

now be properly prepared to their being considered and ultimately passed. Further, that it is realised that system of keeping accounts requires examination with a view to effecting any changes that may be found necessary. A committee, consisting of Mr. P. L. Jetley, Mr. Baldeo Das Vyas and Seth Madan Gopal Kedia, is appointed to accomplish this work. On receipt of its suggestions necessary action should be taken. The office-bearers should be asked to give all possible help to the said committee.

13. *Resolved*: That Sir M. N. Mukerji who has been kind enough to accept the office of Vice-General President of Sri Mahamandal be requested to assume full administrative control of the affairs of the Mahamandal and to deal with them as he considers necessary.

14. It was decided that questions of

- (a) Home religious training of boys and girls and
- (b) Village organisation be put off till next meeting.

### APPEAL

In the name of the Almighty—the Father of all—in the name of Dharma—in the name of our mother-land and in the name of our community, the Council of the National All-India Association, humbly appeals for patronage, active co-operation and support, on the part of all classes of the members of Mahamandal, Princes and gentlemen and ladies of all stations in life.

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# **Shri Bharat Dharma Mahamandal,**

## **ALL-INDIA SOCIO-RELIGIOUS ASSOCIATION**

*of the*

**SANATANISTS, RECOGNISED BY THE IMPERIAL GOVERNMENT,  
HINDU RULING PRINCES,**

**All Religious Heads and All Hindu Communities.**

*Patrons* :—Their Holinesses of Shringeri, Kumbhakonam, Totadri, Nathdwara, Dwarka, Salimabad and Other Religious Heads, and Their Highnesses of Udaipur, Nepal, Kashmere, Mysore, Baroda, Jodhpur, Jaipur, Tikamgarh, Gwalior, Kotah, Alwar, Patiala, Datia, Jamnagar, Dhrangdhara, Tipperah, Panna, Indore, Faridkote, Ajaigarh, Keonthal, Nahan, Rewah, Bundi, Dhar, Manipore, Dungarpur, Danta, Narsingarh, Limbdi, Wadhwani, Porebandar, Dharampur, Palitana, Morvi, Jasdan, Maliya, Dhrol, Wankaner, and other Hindu Ruling Princes.

*General President* :—H. H. The Hon'ble Maharaja-dhiraj of Darbhanga.

*Vice-General-President* :—The Hon'ble Dharmalankar Sir Manmatha Nath Mukerji, Kt. etc. etc. of Calcutta.

*Chancellor of the University* :—H. H. Maharaja Bahadur of Dewas II.

Among Other High Office-Bearers are Their Highnesses of Kishengarh, Tehri, Banswara, Bijawar, Sailana,

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Maharaja Sahib of Multhan and Dharmranjan the Hon'ble Raja Sir Raghunandan Prasad Singh Kt. M. C. S. Sahib of Monghyr.

*Chief Secretary* :—Bharatbhushan Dharmalankar Rai Bahadur Vikramajit Singh. B.A., LL.B., M.B.E., M.L.C., Advocate, Cawnpore.

*Asst. Chief Secretary*.—Sahitya-Sudhanidhi Pt. H. K. Bhattacharya, M.A., Principal, S. D. College, Cawnpore.

*General Secretary and Rector of the Religious University* :—Vidyaratna Pt. Rameshdatt Pandey, B.A., S.C.,

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